Trans-Missouri Flashes.

Wheat looks promising.

The German Baptist lovefeast at Pony Creek was largely attended, and is said to have been a good meeting.

Brethren should guard against extremes. There is danger of running from extreme ritualism to extreme intellectualism.

Christianity is more a matter of the heart than intellect,

"God is love."

Expanded intellects and very warm hearts are essential factors in successful evangelistic work.

The country, yea, the world, should be filled with Brethren missionaries.

True christianity is catholic.

"Straws show which way the wind blows." So do recent German Baptist tactics.

Why were hats on female heads made a test of fellowship a few years ago, and are not made such now? Echo answers, Why?

Slander is detestible.

Hope brother Balsbaugh will continue his pen ministry in the EVANGELIST. We need less church and more Christ-ology.

Truth needs no attorney. A perfect creed needs no revision.

"Lie not one to another, brethren."

Order should be preserved in the house of God.

The Brethren at Pony Creek, have mutually agreed to use no tobacco in time of worship.

Good example should be respected.

The Brethren at Wolf River, Kansas, are hopeful. They reorganized on the 31st ult. They chose the writer for their pastor, for the present. They number only six members at present. The following resolution was presented to them, and by them unanimously adopted:

Resolved, That we, the Brethren at Wolf River, Kansas, having noticed with regret the apostacy of what was once known as the church of the Brethren, both in name and discipline, do hereby renounce our allegiance to the assumed authority of what once was but of late years, by virtue of said apostacy, the German Baptist annual meeting.

We renounce the name German Baptist as being sectarian and of human origin, and step back in name and principle upon the platform occupied by our ancient brethren; to wit: we acknowledge but one law-giver, namely Christ, while "all" we "are brethren."

We accept the gospel of Christ as an all sufficient rule in faith and doctrine, and look upon every effort to supplant that grand fact, as heretical and of dividing tendency. We acknowledge ourselves as a reconstructed congregation of the church of the Brethren, according to its more general reconstruction on Jnne 6th and 7th, 1883, at Dayton, Ohio.

God bless this little band.

"Consistency thou art a jewel."

As heirs of salvation all men are equal.

An "adjoining elder" in these parts, needs looking after, or partiality will indelibly stamp its image upon the other "adjoining elders." He says he believes in congregational sovereignty in church government, and in fact, just lately signed a German Baptist letter of recommendation for a member, who a few months ago, communed at a Progressive love feast at which an expelled minister officiated. The elder knew all about it, too. No recantation was made or even asked. Hundreds have been expelled who were much more respectful toward "the rule of all the churches."

An honest man though in error should be respected. Men may honestly err.

Elder Joseph Michael of Sibley, Kansas, is expected at our feast on the 7th inst.

A recent sermonizer in Lawrence, Kansas, in a public sermon, gave brother A. J. Hixson and the writer to understand that they were "deceivers" and "false brethren." May the good Lord pity and forgive him; for we believe him honest, but think he "knows not what he does."

Brother —— had better kept his certificate or handed it in to the Brethren. We think it somewhat ugly to accept a member's certificate and then refuse to read it to the church. Don't think that's exactly honest.

There is no affinity between charity and intolerance.

Foppery should be avoided in the church. "Common sense" should dictate in reference to appropriate methods.

"More anon" of that which does good, should be the aim of all.

W. J. H. BAUMAN.

Morrill, Kansas, June 2.

My Say, from Armstrong County, Pa.

In reference to articles published in the EVANGELIST, from the pens of our worthy brethren, P. J. Brown and R. T. Pollard, wherein a seeming difference has obtained, but when looked at from a proper standpoint all will be right. Brother Brown, in speaking of the arrangements of the Plum Creek congregation, says: "This seems to say to the elder we can spare you." This far elder Brown is certainly right, or else the church at Plum Creek acted very strangely. "You go about and see how much discord you and your colabors can sow." This elder Brown doubtless said from a personal knowledge of the fact that the Plum Creek elder and some other elders did engage in making division and discord, and did things that their congregations, where they hold their membership, should call them to account for. Abundance of testimony can be produced to convict them. I join with our beloved brother Pollard in saying that it was not his wish, nor was it the wish of the Plum Creek congregation that their elder should engage in the work alluded to, yet he did it. And I feel confident that the Duncansville congregation would not allow her elder to do such work, and much less send him, and I further say, I believe if the congregation last named, knew the facts of the matter referred to, they would certainly bring him to account, unless it is there as in some other places, that the relationship is so large in the membership that justice could not be reached.

This is my say. I have forgiven, may God forgive us all, and show us our mistakes, and give us more grace and wisdom to direct us in the future, is my desire. In justice to the brethren who have written in the EVANGELIST concerning the matter in hand, and also in jnstice to the Plum Creek congregation, I have written the above, with a christian regard to all. As ever, yours in the one hope.

J. B. WAMPLER.

Blanco, Pa.

From Adrian, Mo.

DEAR EVANGELIST: As an item to your coulmns, I will state, that according to previous announcements, brother A. J. Hixson, of Montana City, Kansas, came to our assistance, on the 9th of May, and remained with us one week. Council meeting on the 10th, at 2. m. The same evening brother Hixson began telling the old story of the Cross, to an attentive audience, and continued on Sabbath at eleven o'clock, a. m., and each evening during the week, until Friday evening, when his other appointments called him away. During the meeting one came out on the Lord's side, and was buried with Christ in Baptism and arose to walk in newness of life. Could brother Hixson have remained with us another week, we think quite a number would have taken unto them the armor of God, and have placed themselves on the Lord's side. Brother H. preached the word with power, and won the admiration of the people here. The members here were encouraged and built up in that most holy faith, and others that we were not aware of were rapidly counting the cost of their soul's salvation. May the good Lord bless them, and enable them to make the wise choice like Mary of old.

I am merely sketching brother Hixson's work here, as he agreed to write up a report of his trip to southwestern Missouri. In conclusion I will say, those wanting a progressive minister can do no better than to procure brother Hixson's services. He is thoroughly progressive and uncompromising in the teaching of God's word. Now, brethren and sisters pray for us; and to brother Hixson, call again.

AARON SHOWALTER.

Adrian, Mo., May 24th.

From the Field.

My wife and I left home on the morning of the 29th to attend Lovefeast among the brethren of M. D. Watson's care. Preaching in the evening to a fair audience. Services on the 30th, after which we repaired to the water, where two young brethren were baptized into Christ; the eldest son of brother Watson and also the eldest son of brother Ruble. These have been the subjects of many prayers, and it was truly a source of rejoicing in these christian families.

In the evening we met in the barn of brother M. D. Watson for Communion services. Quite a number still in relation with the German Baptists, accepted the invitation to commune with us, and all seemed to enjoy the occasion much. The order was excellent. Several German Baptists were present, who did not commune, but commended the attention and order. Elder M. T. Baer was a silent spectator during the entire service. As an annual meeting advocate his course is quite singular. Some of his members who changed their relation last summer have not yet been visited, and even his co-laborer, who salutes us as a brother and labors with us just like a christian, has never been called to an account for his errors.

Sister Watson is quite afflicted, though was able to commune with us, and on Saturday morning her part in the social service was very affecting and will long be remembered by the brethren and sisters present.

From this feast we returned homeward via Drywood, Bourbon county. Services Saturday evening, with good attendance. Services morning and evening on Lord's Day, also Monday morning, after which three precious souls were led down into the liquid stream and were buried in baptism. At this place there is a growing interest in favor of the Brethren. Though some of our opposers have been bushwacking a little. We feel that their fire might be better directed against sin than upon themselves, for such work always comes down upon their own heads. It appears that many are slow to accept the fact that goodness is the highest standard of christianity. If all professors lived christian lives there would be little infidelity in the world. "The excellency of Christ" in the "beauty of holiness" is the most convincing argument. Christianity ever did or ever will hurl against its opposers. Dear brethren and sisters, let us labor to cultivate those things which bring us nearer to Christ; for when all else fails us the love of Christ will be a passport to the incorruptible inheritance.

A. J. HIXSON.

The Fair Haven Lovefeast.

Our lovefeast on Saturday, June 7th was a very enjoyable occasion. There being a quarterly meeting at Lattasburg, at the same time, the crowd was not as large as usual; all could be accommodated with at least standing room in the house. About fifty communed. Homer church was well represented, and a few of the Ashland brethren favored us with their presence. Brother Jacobs was the only minister that came to help us in the ministerial department. Even our brother Yoder failed to put in an appearance. Why he failed us remains a mystery. Meeting on Sunday 8th was well attended and brother Jacobs preached one of his best sermons. Altogether the meetings were edifying. The Sabbath school on Sabbath numbered 116 scholars. We think our Sabbath school leads all in this part of the country.—

P. J. BROWN.

Congress, Ohio.

From Conemaugh, Pa.

The stillness of the beautiful morning finds us with grateful hearts to Almighty God, the giver of all good, enjoying the choicest and richest blessings that heaven gives to mortal man. When we wrote you before, we said the Lord willing, we would go to the water soon. On the 28th of May four precious souls were admitted into the fold by Holy baptism. On the 29th, four more; 31st, four more. Sunday morning at 8 a. m., in the quiet of the morn by the water, five more. Then we took up the line of march to Johnstown. Examination services, 10:30. To judge you should hear. After the services, three more; at five p. m., one more. At 2 p. m. cast lots for the three deacons, but four were found to have the gospel requirements, and were installed. In the presence of such a band of christian workers, we felt like David of old: "Bless the Lord, oh, my soul, and all that is in me bless his holy name." The brethren are in every respect worthy and are well spoken of, in and out of the church. God make useful ment out of brother George Berkeybile, Conemaugh, brethren S. A. Snook and Wm. Crofford. Johnstown, and brother John Benshoff, Rosedale. Then the laying on of hands—the most impressive service I ever witnessed; the preparation; the lovefeast, at 6 p. m., the largest we ever had, and most orderly and impressive; near 200 communicants. It has infused new life and zeal. Brother Bashor is laboring hard and faithfully. Like the wave of the mighty ocean, the good work is rolling on and on, and God alone knows the end. More anon. Fraternally,

D. F. RAMSEY.

A Good Woman.

I account a pure, intelligent, and well-bred woman the most attractive object of vision and contemplation in this world. As mother, sister, and wife, such a woman is an angel of grace and goodness, and makes a heaven of the home which is sactified and glorified by her presence. As an element of society she invites into finest demonstration all that is good in the heart, and shames into secrecy and silence all that is unbecoming and despicable. There may be more of greatness and glory in the higher developments of manhood, but, surely, in womanhood good most delights to show the beauty of holiness and the sweetness of the love of that which He is the infinite source. It is for this reason that a girl or a young woman is a very sacred thing to me. It is for this reason that a silly or a vicious one makes me sigh or shudder. It is for this reason that I pray that I may write worthily to young women.—*Timothy Titcomb.*

From the Miami Valley.

The Farmersville congregation is going along in the even tenor of her way, and trying to do all the good we can.

We have preaching and Sabbath school every Sunday. Every two weeks we have also services at Winchester. We have meet- also in in the Lexington congregation every two weeks. We have hitherto held them in the evening. For the future we will have them in the afternoon.

On Friday, May 30th, two were added to our number by baptism.

Sister Eliza Garver and brother and sister D. B. Good and family, all of the Fair Haven congregation, visited our home, last week. The visit was very much enjoyed by all of us, and we felt refreshed and encouraged by the presence of these old friends. May God bless them all. These kind of visits are beneficial, and so cheers us that we can the better endure the jagged corners of life.

Saturday, May 31st, being the day appointed for the lovefeast in the Bear Creek congregation. Several of the brethren and sisters from this and the Lexington congregations attended. The services were to commence at 2, p. m. Through unavoidable circumstances it was a little late when we arrived there. We found brother Holsinger addressing a very fair congregation on self-examination. Immediately after the services we repaired to the creek, and two sisters were received into the fold by baptism. Brother Holsinger officiated. There was a large attendance at the waterside.

About 7:45 we assembled again for the observance of the ordinances. There were about 112 communicants, and every available space in the church was occupied by a very quiet and attentive crowd of spectators. All went well and it was enjoyed by all, and we hope the inner man of those who participated in the triune ordinance was refreshed. May God help us to remember and put into practice the instruction we there received. Everything was done in accordance with God's word.

Among those who were present from a distance we were glad to meet brethren E. L. Yoder, J. A. Ridenour, N. Geo. Keim of Elk Lick, Pa., Jno. Buechly, of Auburn, Ills., H. R. Holsinger, who offic ated, Owen Switzer, of N. Manchester, Ind., J. P. Martin, of Rush Creek, Ohio, D. B. Good and family, of Fair Haven, Sister Eliza Garver and others whose names I cannot remember at present.

On Wednesday forenoon we visited the German Baptist annual meeting grounds. We found nothing new there. It was about the same as any other annual meeting. However we met several old friends with whom we were glad to shake hands. On the way into Dayton from the camp ground, one thing we could not help but notice. And that was the entire absence of the word "Brethren." Everything was "German Baptist" and "Dunker." The placards on the street cars, omnibuses and wagons was "Dunker." The newspapers had it "German Baptist." Only on one instance did I see "Brethren," and that was over Hadsell's clothing tent. So with all the efforts of the *Messenger* to get the name of "Brethren" adopted, the public will stubbornly call them by their proper name.

So the Revised Minute Book was throttled in the house of its birth. It would be thought that the parent would have a little mercy upon its offspring. It is sad to think that a body of professing Christians will spend so much money, go through so much trouble, and make so much excitement to tear down what they have previously built up. Valuable money that might have been spent to glorify God and spread the gospel, has been thrown away on these minutes, and they now remain as a monument of German Baptist folly.

The German Baptists have made a record on the temperance question for which their children will blush. They persistently call themselves the Brethren and proclaim aloud that they are "the church." This one action alone is sufficient to show that the German Baptists and Brethren are two distinct bodies. The record of the pioneers and fathers of the Brethren Church on the temperance question has ever been without a stain, and we were all proud of it. And if some of the old fathers could have risen from their graves and been present in the council tent on the fourth, and heard the speeches of R. H. Miller, Eby, *et al*, and then seen the vote on this question they would denounce them as Apostates and traitors to the principles for which they lived and fought.

EDWARD MASON.

Farmersville, Ohio.

There are no persons more solicitous about the preservation of rank than those who have no rank at all. Observe the humors of a country christening and you will find no court in Christendom so ceremonious as the quality of Brentford.

Be deaf to the quarrelsome and dumb to the inquisitive.